hotf itiany of them that prayed as well to the gods; did notwithstanding suffer shipwreck; as also how many of those, which never made any devotional addresses at all to any Deity, escaped equal dangers of storms and tempests.

Moreover, it is consentaneous to the opinion of a God, to think, that thunder, rattling in the clouds with thunderbolts, should be the immediate significations of his wrath and displeasure: whereas it is plain that these are flung at random, and that the fury of them often lights upon the innocent, whilst the notoriously guilty escape untouched ; and therefore we understand not, how this can be answered by any Theists.'

. [a] Cur, qnibus Incautum scelus aversabile cumqae esf,
Non faciunt, icti flammas ut fulguris halent,
Pectore perfixo; clocjimen mortalibus acre *?*
Et potius nullae sibi tiirpis conscius reii,
Volvitur in flamtfiis i imoxius, inque peditur, •
* Turbine coeiestt silbito
correptos/gtigui?

Now the force of this argument appears to be very powerful, because it hath not only staggered -and confounded Theists in all ages, but also hath effectually transformed many of them into Atheists. For Diagoras Melius[5] himself was once a superstitious religionist, insomuch that, being a dithyrambic poet, he began one of his poeriis

with these Words, *Kara* Scu/uova *Kalrv^v wavra* TfAoTat,

afl things are done by God and fortune.—But, being injured afterwards by a perjured person, that suffered no evil nor disaster thereupon, he therefore took up this contrary persuasion, that there was no Deity. And there-lrave been imm-

[a] Lucret lib. vi.'ver. 389$_t$ &c,
[k] YideSext, Empiric, lib. ix. adver, Mathcmat. sec. liii. p.5Gl,